A U M

A supernatural person is not easily found; he is not born everywhere. Wherever such a sage is born, that race prospers.

—DHAMMAPADA.

THEOSOPHY

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THE THEOSOPHICAL PATH

If it is true that H. P. B. was the Direct Agent of the Lodge—and this is explicitly stated to be the fact by the Master K. H., however Col. Olcott, Mrs. Besant or others, may twist or interpret H. P. B. and her teachings—then we must go to the records left by Her and Her Colleague, W. Q. Judge, for directions in all matters pertaining to the Theosophical Movement, regardless of the "opinions" of "old Theosophist" or any other student. For to do otherwise would be equivalent to saying that those Great Beings, the real Founders of the Movement, had left no guidance for the generations to come, and that humanity was left a prey to any and all claimants that might arise.

But it is not true that humanity has been left a prey to mistaken or designing persons; the records left by the Messengers are a sure, consistent guide, and if they are well studied and applied, will show a straight, even and self-evident Path. It is lack of study that leaves so many in ignorance, and ready to pursue every will-o-the-wisp they see. And you will also find that those who rely upon such statements and opinions are the most dogmatic and certain in their assurance. Those who point to facts and records, with basic principles to rely on, are not troubled by all these "opinions," by whomsoever expressed.

There is another thing that sincere students of H. P. B. have to bear in mind, even if they do not speak much about it. It has been said by both H. P. B. and W. Q. J., and also by the Master K. H. in his letters to Mr. Sinnett, that every effort by the White Lodge opens a door to the Black Magicians—those whose very existence depends upon keeping humanity where it is: in a state of

ignorance, bewilderment and running after false gods and those who cry, lo here, and lo there.

Every effort has been made and is being made by the Dark side to impair and deflect the efforts of the White Lodge. And where else can the Dark Forces work so effectively as on and through the personal weakness of Theosophists, especially on those who become in any way prominent—individuals who in their turn affect many. All the many crises in the old theosophical Society, all the attacks on H. P. B. and W. Q. J. showed a virulence that could not have arisen from mere personal opinion or interest.

Time and again have warnings been given, but few have heeded them; or, if heeded at all, the facts stated have been used against any opposed, without making sure that those who so used them were themselves right.

The defection of Mrs. Besant from loyalty to the Path shown and to H. P. B. and W. Q. J. was due to such Dark side efforts. In her last message to students H. P. B. said, "Never is the danger greater that when ambition, and a desire to lead, dresses itself up in the peacock feathers of altruism." She knew; and in that last Message are many prophecies, some of which have already been fulfilled.

For any to declare that they have private directions to do as they are doing, regardless of what were the lines laid down by the Teachers, would be no better or elucidating than is the declaration of the Besant people that the Lodge did not know enough to *foresee*, and had changed Its plan and purpose. Both these declarations vitiate all that has been said and done, as well as making it appear that the Lodge does not work according to Law and Cycles, in public effort. For interim efforts of Their followers and disciples, all ways are open, and in these, conditions must be availed of as they arise; the eternal verities can be used in whole or in part according to the minds reached; all this is to be expected from the variety of mental conditions in the world; but this variety is not from strength and understanding, but from weakness and inability.

Those who are able to perceive, and to understand and use what They gave, have no reason to deviate or dilute anything to suit contemporary forms or ideas, or to bolster up a decadence that pollutes the mental atmosphere of men. It is well enough and all that can be done for the majority of minds, to rebuild and change step by step, and there are thousands who will work that way, to one who will be able to understand what is needed, and the very goal toward which all the rest tend; but that one has all the more

need to keep that goal ever in sight and mind, never allowing fogs or clouds to obscure it. If this is not done all direction is lost. It has *not* been done by those who should have done it; hence the very loss of direction seen in the world to-day, the various cults and systems to which the majority of people are attracted; they asked for bread and have been given a stone. Shall any true Theosophist deem it his duty then to persuade these hungry ones that there is valuable nutriment in the stone? Yet it seems to me this is just what such would-be Theosophical efforts are doing. Our duty is clear. We will "feed the hungry" with nourishing food, and in so doing follow Law, precept and precedent—thus reverencing our great and illustrious Predecessors and continuing the work They so well began and left in our care.

H. P. Blavatsky was the Messenger from the Great Lodge to the western world. William Q. Judge was a co-founder and co-worker with H. P. B. from the beginning. It is well to remember that H. P. B. and W. Q. J. were not accorded the positions They held through any authority, but through *recognition* of Their knowledge and power. They were *sui generis*; all others are but students.

—Robert Crosbie.

The Karma of Denial

I think the way for all western theosophists is through H. P. B. I mean that as she is the T. S. incarnate, its mother and guardian, its creator, the Karmic laws would naturally provide that all who drew this life through her belonged to her, and if they denied her, they need not hope to reach . . . : for how can they deny her who gave this doctrine to the western world? They share her Karma to little purpose, if they think they can get round this identification and benefit. . . . She must be understood as being what she is to the T. S., or Karma (the law of compensation, or of cause and effect) is not understood, or the first laws of occultism. People ought to think of this: we are too much given to supposing that events are chances, or have no connection with ourselves: each event is an effect of the Law.—*W. Q. J.*

THE PAGANISATION OF THEOSOPHY

III

When H. P. B. and Colonel Olcott arrived in India in February, 1879, and made Bombay their first headquarters, they found themselves in an environment of religious decadence, almost dissolution, although here and there in the darkness were gleams of light that seemed to presage a new dawn.

The Brahmin religion, immemorially ancient, had, in the course of millennia, been subject to cycles, now of corruption, now of revival. In 1875 religion in India seemed to have reached the lowest point in a long period of decline, which had begun with the extinction of Indian Buddhism, and been accentuated by the injection of Islam and Christianity. Brahminism, though nominally one system, had become divided into a number of divergent schools and sects. There were groups, numerically small, which professed and practised lofty philosophical and ethical principles. At the other end of the scale were such bodies as the Thugs and the Maharajah sect given over to placating their evil gods by murder or other and nameless abominations. But the vast majority of the Hindu people were simple, ignorant peasants whose piety was thickly encrusted with superstition, and who were as priest-ridden as the Catholics of Brazil or Mexico, or the Europe of the middle ages.

Perhaps the worst feature of the Brahmin religion was the countenance it gave to the rigid system of caste exclusiveness which had for centuries fettered and petrified the whole social and intellectual life of the country. Under this system the millions of Pariahs, or outcasts, were regarded as something lower than dogs; and the only way in which they could find release from their otherwise hopeless position was by becoming either Moslems or Christians, a step which meant an automatic and substantial rise in the social scale.

Brahminism was thus a huge and variegated mosaic of sects, schools and castes. Within its fold were saints and humbugs; adepts like the gnani, described by Edward Carpenter in "From Adam's Peak to Elephanta"; practitioners of black magic; sages and quacks; a learned few, and a wholly illiterate multitude whose religious life consisted for the most part in the routine performance of a complicated series of ritual actions under the direction of the hereditary priestly caste.

The Brahmin religion was the custodian of a vast religious lit-

erature, including the noblest writings in the world; but it also lent the cover of its name to a horde of worthless or mischievous works on fortune-telling and the acquisition of psychic powers for personal ends.

For centuries the professors of Brahminism had been ruled over by aliens in race and religion, who had abused their power to make converts of their Hindu subjects, many millions of whom had become Moslems. The proselytising efforts of the Christians had had less effect in making nominal converts (of whom in fact there were comparatively few), than in weakening the hold of Brahminism on its followers; while the educational system, devised by Lord Macaulay, and put in force by the Anglo-Indian government, had created a large class whose minds had been crammed with a smattering of English literature and modern science, and who, in the process, had learned to despise, as serving no utilitarian end, the wisdom enshrined in the scriptures of their native land.

Bombay, in addition to its large Hindu population, was the centre of the Parsi community, the descendants of a colony of Persians who had sought in exile the liberty to profess the ancient religion of Zoroaster, which was proscribed by the Mohammedan conquerors of Persia. Comparatively small in numbers, the Parsis were important owing to their wealth, their commercial enterprise, and, in the best sense of the word, their respectability; but with the increase of their worldly prestige had come religious decay. To quote Mr. N. F. Bilimoria, a Parsi Theosophist:

> "Zoroastrianism had its mystics three centuries ago. But as the dark cloud of religious declination . . . came over the religion of the Magi, the chain of mysticism broke down, and the state of Parsi religion since that time became deplorable. . . . The Dasturs and priests were helpless to answer questions which cropped up every day from the intelligent class, much less were they able to solve any religious problem which demanded a scientific, philosophic or common-sense explanation. . . . Those who had some hazy idea that there was something behind the dead letter of the Avesta books, could not do anything in the absence of the key to the mysteries. . . ."*

H. P. B.'s method of dealing with the various exoteric religions, with which she came into contact in the course of her mission, was determined by circumstances. Everywhere she recruited a circle of serious students whom she instructed in the truths of occultism; but, in addition to doing this, she threw her whole influence, while she was in the East, into inspiring and supporting movements for the

*"*Twenty-five Years of the Blavatsky Lodge,*" Bombay, 1905.

reform of the existing religions, notably Brahminism, Buddhism and Zoroastrianism. She seems to have regarded some of the exoteric religions as susceptible of being "Theosophised," and others as not being so. The dividing line between the two categories seems to have been the theory of a personal god. Those religions—Christianity, Islam, Judaism—which posited this belief dogmatically as their fundamental doctrine, H. P. B. seems to have regarded as being useless to waste time upon *as organizations:* their members could only be dealt with as individuals. With Buddhism, on the other hand, whose rejection of a personal deity is emphatic and unequivocal, she used in Ceylon the collective method only and helped to initiate and foster a reform on Theosophic lines of the religious structure from within. In India she used both methods; the revival of Zoroastrianism, to which she and Olcott gave the initial impetus, has been as successful as that of Buddhism in Ceylon. The case of Brahminism, however, was more complicated. Here it was a matter of encouraging some tendencies and combatting others. Reform movements, such as the Brahmo Samaj and the Arya Samaj, were already in existence: what was to be the attitude of the Theosophical Society towards them? This question had been considered by the Parent Society while H. P. B. was still in New York, and letters on the subject had been exchanged with correspondents in India. H. P. B.'s attitude, as shown by this correspondence, was that nothing could be done as regards the Brahmo Samaj, which was avowedly monotheist; but with the Arya Samaj the case was different. This society had been founded in 1875 by the Swami Dayanand Saraswati, a remarkable man, of whom the following description is on record.

> "a renowned pandit . . . the best Sanscrit scholar, and now travelling through India to teach people the Vedic doctrines in their true light, and their forefathers' faith which seems to be the foundation of all religions and all civilisation. . . ."

On the strength of the information which they had received and of a pamphlet, issued by the Arya Samaj in 1877, in which the God of the Vedas was said to be an impersonal, all-pervading Principle, the Swami was offered and accepted a diploma as "Corresponding Fellow of the T. S."; and a body was formed, called the "T. S. of the Arya Samaj", or the "Vedic Section of the T. S.", which was intended to form a connecting link between the two main societies. This alliance with the Arya Samaj was approved by the Masters, who said that Dayanand was a Chela and a good man.

Inasmuch as certain of the Swami's expressions on the subject

of God were held to be somewhat ambiguous, great pains were taken to make the views of the Founders of the T. S. clear beyond all possibility of misunderstanding; and the matter seemed to be satisfactorily and finally settled when Dayanand met H. P. B. at Meerut in 1879. He then explained that his doctrine as regards deity was identical with the Vedantic and occult conception of Parabrahm. He also testified in public to the reality of H. P. B.'s yoga powers. His views on these and cognate subjects are to be found in the *Supplement* to *The Theosophist* for December, 1880.

From all the evidence available it would appear that Dayanand was originally a Chela of the Masters, who had been sent to launch in India a movement parallel with that which H. P. B. was to inaugurate in America—with a view, we may guess, to the two bodies working for a while independently, but eventually combining their efforts when H. P. B. reached India. But Dayanand, like many another, became intoxicated with the heady wine of leadership. His original high conception of a Brahminism restored to its pure and ancient condition as an offshoot of the Wisdom Religion, became narrowed and transformed. From a Chela of the Masters he became the founder of a sect, and an enemy of Those whose pledged disciple he had been.

In May, 1882, Dayanand, without warning, made a violent public attack on the T. S. and H. P. B. He denounced them for not believing in a personal God, and for refusing to accept the Vedas as the *only* revealed books. In so doing, the Swami proved one thing only, namely that he had himself lost the vision of truth that had once been his, and had reacted to a bigoted and dogmatic orthodoxy. A complete and final rupture of the alliance between his society and the T. S. was the inevitable consequence of his action.

In the circle of ardent students of Theosophy and Chelas of the Masters who gathered round H. P. B in the early days of her Indian mission, no one was more distinguished for learning and ability, and no one for a while did better service to the Cause than T. Subba Row. He threw himself heart and soul into the Society's work, and used his considerable influence to bring others in. His articles in *The Theosophist* on various aspects of the occult side of Brahminism were of great merit and have been more than once reprinted. He was a Chela of the Masters of H. P. B., and he expounded their teachings, as given out by her, lucidly, vigorously, and with understanding.

Among Subba Row's earlier articles was one entitled, "Brahminism on the Sevenfold Principle in Man", in which he accepted the

esoteric teaching on the subject and showed how it can be traced in the old Hindu scriptures. A few years later, however, in 1886, while delivering a course of lectures on the *Bhagavad Gita,* he spoke slightingly of the "Theosophical sevenfold classification of Principles." H. P. B. replied in *The Theosophist* for April, 1887; and in the following number Subba Row made it clear that his remarks had been deliberate. He proceeded to utter further criticisms, virtually repudiating the views he had formerly championed. His newer standpoint seems to have been that of the Vedantin school as exoterically understood. In other words, as in the cases of Dayanand, Dr. Wyld, and many others, Subba Row's mind had expanded from dogmatism to Theosophy, but had been unable to resist the inevitable impulse of reactionary forces and influences.

The turning point in Theosophical affairs in India was the Coulomb-S. P. R. onslaught on H. P. B. in 1884-5, when practically all the members, from Colonel Olcott downwards, adopted a lukewarm attitude which seemed to show that they feared public opinion more than they loved truth and loyalty. In the spring of 1885, H. P. B., sick "nigh unto death," departed for Europe. Her most faithful disciple, Damodar, was called away by the Masters to Tibet. Other members of the group of Chelas, whose names are to be found in *The Theosophist,* dropped out of the Society; while still others ceased to take part in outward activities.

Increasingly, as the years went on, the T. S. in India seems to have resolved itself into a movement wholly devoted to the revival of the old religions; but *pari passu* with its considerable success in this respect, its Indian members became more and more preoccupied with the details of those cults—less desirous of purifying them into the likeness of the Wisdom Religion than of awaking them into new life and activity in their orthodox forms. To assess exactly the state of the T. S. in India in the the years following H. P. B.'s departure, is very difficult. There must be abundant historical material in the files of the vernacular periodicals of the period, which is not available for Western students, but the following evidences seem clear:

(1) In the volumes of *The Theosophist* from 1885 onwards, practically all the articles on general Theosophy are by Europeans, the Indian contributors confining themselves to purely Indian topics.

(2) A similar tendency is to be found in *Prasnottara,* the "answers to questions" magazine of the Indian Section. In the volume for 1891, the replies by Indians are generally on the lines of Brahminism or Zoroastrianism tempered by Theosophy; by 1894

the orthodox elements seem stronger and the Theosophical weaker.

(3) In a Convention group photograph of 1884 none of the Indian delegates show caste-marks on their foreheads, whereas in a T. S. group of *circa* 1900 some of the Indians present display such marks.

There is ample reason for supposing that the reaction towards orthodox Brahminism did not stop at the mere neglect of the teachings of the Wisdom Religion; but that deliberate efforts were made —none the less powerful because they were secret—to supplant those teachings altogether.

W. Q. Judge, aware that Theosophical affairs were going wrong in India, published in *Lucifer* for April, 1893, an article, entitled *India: a Trumpet Call at a Crisis,* which he followed up in *The Path* by an open *Letter to the Brahmins of India.* In both these writings he endeavored to dispel the false notion that the T. S. was trying to supplant Brahminism by Buddhism, which had been given currency in India, doubtless as part of the plot to arouse the mass of Brahmins against Theosophy. Mr. Judge emphasized the enormous service the T. S. was doing for India in making the ancient Aryan literature and philosophy known to the Western peoples.

But jealousy of Buddhism was only one cause of the trouble. The age-long domination of the Brahmins as a caste, was threatened by the barrier-breaking teachings of a movement which recognized all mankind as brothers despite everything that castes or creeds could do to keep them divided into separate and hostile camps.

The story of the sinister part played by the Brahmin Chakravarti in the crisis of 1893-5 belongs to general Theosophical history, and exigency of space will not permit it to be re-told here. Suffice it to say that he came as a delegate of Brahmin societies to the Chicago Parliament of Religions in the summer of 1893. While in Europe and America, he met Mrs. Besant and gained an ascendancy over her mind and conscience, an ascendancy which he used to poison her against W. Q. Judge. While under Chakravarti's influence, Mrs. Besant went to India in the winter of 1893-4, and won enormous popularity by declaring herself a Hindu. She accepted, so she said, not only the philosophic side of Brahminism, but also its popular phases—its gods and goddesses, its forms and ceremonies, even extolling the caste system itself* Thus was consummated the triumph of reaction. The almost complete degeneracy of the Theosophical Movement in India was its legitimate fruitage.

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*See *The Theosophist* for February, 1894, pp. 329 *et seq.*

A STUDY IN KARMA

THE Centre of a man is a neutral point. Around it the forces engendered by the man-being himself play. Itself is no force, nor cause nor effect—nor any *thing,* physical or metaphysical. It is the field in which all things appear and into which they disappear. It is not Spirit, or any phase of consciousness; it is not Matter, or any state of matter. It is That in which both come to rest.

But for this Centre, the man-being would not exist. Essentially, he is It. Actually, as in manifestation, the man-being is the totality of intelligences, substance, forces, forms, revolving around this neutral centre—just as that which makes up a cell revolves around its nucleolus, or as a molecule around its central point—or a Universe around its Sun.

No action of man ever reaches this Centre. Without it, actions could not be; yet It is not the cause nor experiencer of actions. Actions are initiated by the man-being, or unit of intelligence, operating from the basis of some particular "principle" or department of his being. The action initiated, from whatever principle "high" or "low," the re-action will make itself felt in that same principle, the point of disturbance.

When an action is spiritually initiated and made physically operative, it is Spirit, or *Buddhi,* that is the principle drawn upon, though *Buddhi* is not a vehicle of action; its qualitative influence comes through *Manas,* and the *Buddhic* subdivisions of the successive lower principles—emerges in the guise of discriminating, purposive and effective action on the part of the physical man-being. Reaction travels the same route, back to its principle-source. Thus Soul grows. There is no "disturbance" of equilibrium; rather, is it an expression of harmony from beginning to end of the action and reaction. The complete expression is an exhibition of the Spiritual Will, the direct electric force of the Soul itself, traveling a complete and uninterrupted spiral, "cutting all obstacles like a sharp sword."

When an action is personally initiated and made physically operative, it is Matter, or *Kama,* that is the principle drawn upon. *Kama* is the vehicle and basis of action, while its qualitative influence comes through the *Linga-Sarira,* thence the physical body, and emerges in the guise of selfish, personal action, however cleverly disguised and executed. The resulting disturbance of equilibrium is caused by the repercussion of the personal and inharmonious action upon the, to

it, impermeable because harmonious Soul. It is an exhibition of the Personal Will, the induced, indirect, electro-*magnetic* force.

The same ultimate force, the Soul-power, is drawn upon in both cases; for there is but One Force. In the first case it flows *free* from source back to source. In the second case it is qualified by *personal motive,* and thus the power transformed and restricted in operative character and effect—an interrupted current.

Thought along these lines will perhaps enable the student to gain a deeper perception and understanding of Karma. Karma is always *within* the being. As a potentiality, or abstraction, it is unknowable —a law in the sense of the *principle* of action itself. So considered, Karma *is* that neutral point, the Centre of a man—the power-to-act, whether exercised or not. As a potency, Karma is action and the implied reaction, knowable through observation and experience. It is all manifestation, initiated, carried through, and coming to rest in the neutral point, the Centre, the Unmanifested.

Only he who can come to rest within himself, and thus for the instant remain, can perceive the limitless vision: past, present and future. He alone knows the ultimate divisions of time, and all Karma. In him, for the instant Karma as potentiality and Karma as potency are *one*—and He That One.

H. P. B. on Karma

Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly,* hence *selfish,* desire, which cannot fail to be hurtful to somebody else. Karman is action, the Cause; and Karma again is "the law of ethical causation"; the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.—*S. D.* II, 302.

Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happens to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief?—*S. D.* II, 305.

GOOD AND EVIL

Some Statements of H. P. B.

More than one great scholar has stated that there never was a religious founder, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters,* not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of these grand verities—actualities visible only to the eye of the real Sage and Seer—out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the Mysteries and by personal transmission—they revealed these truths to the masses.

After the downfall of the mysteries, began the disappearance and final and systematic elimination from the memory of men of the real nature of initiation and the Sacred Science. From that time its teachings became Occult, and Magic sailed but too often under the venerable but frequently misleading name of Hermetic philosophy. Magic, or rather Sorcery, followed the beginning of Christianity.

In the common acceptation of the term, neither the Third nor the Fourth Races had any religion, as they knew no dogma, nor had they to believe *on faith.* No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical.

The entire Christian scheme rests upon the two contrary forces of good and evil, Christ and Satan. Take away from Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes with its Adam and Eve into thin air. The legend of the "Fallen Angels" contains the key to the manifold contradictions of human character. It gives a clue to the vexed question of the Origin of Evil.

The attempt to derive God from the Anglo-Saxon synonym

"good" is an abandoned idea, for in no other language, has an instance been found, of a name of God being derived from the attribute of *Goodness*. This symbolic term may be said to represent the Creator of physical "Humanity," on the *terrestrial* plane; but surely it had nothing to do with the formation or "Creation" of Spirit, gods, or Kosmos, the triple deity. Therefore, it is said to be male and female, good and evil, positive and negative: the whole series of contrasted qualities. Every Cosmical Element such as Fire, Air, Water, Earth, are in their nature Good and Evil, Force and Matter; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction.

As an opposing Power required by the equilibrium and harmony of things in Nature—like Shadow to throw off still brighter the Light, like Night to bring into greater *relief* the Day, and like cold to make one appreciate the more the comfort of heat—SATAN has ever existed. Homogeneity is one and indivisible. But if the homogeneous One and Absolute is no mere figure of speech, and if heterogeneity in its dualistic aspect, is its offspring, then even that divine Homogeneity must contain in itself the essence of both good and evil. If "God" is Absolute, Infinite, and the Universal Root of all and everything in Nature and its universe, whence comes Evil or D'Evil if not from the same "Golden Womb" of the absolute? Thus we are forced either to accept the emanation of good and evil from the same trunk of the Tree of Being, or to resign ourselves to the absurdity of believing in two eternal Absolutes! It is but just to give his due even to the proverbial devil. Antiquity knew of no isolated, thoroughly and absolutely bad "god of evil." In the beginning the symbols of good and evil were mere abstractions, Light and Darkness.

Jehovah and Satan are one and the same in every particular. *There is no Devil, no Evil, outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life —*that man may live for ever.*

Satan represents metaphysically simply the *reverse or the polar opposite* of everything in nature. There is nothing in the whole universe that has not two sides—the reverse of the same medal. Light, goodness, beauty are the *adversaries* of darkness, badness, and ugliness. Plants would perish in their first stage of existence, if they were kept exposed to a constant sunlight; the night alternating with the day is essential to their healthy growth and develop-

ment. Goodness, likewise, would speedily cease to be such, were it not alternated by its opposite. In human nature, evil denotes the antagonism of matter to the spiritual, and each is accordingly purified thereby. In the cosmos, the equilibrium must be preserved; the operation of the two contraries produce harmony, like the centripetal and centrifugal forces, and are necessary to each other. If one is arrested, the action of the other will immediately become destructive.

In the *"Great Book of the Mysteries"* we are told that: "Seven Lords created Seven men; three Lords (Dhyan Chohans or Pitris) were holy and good, four less heavenly and full of passion." This accounts for the differences in human nature, which is divided into seven gradations of good and evil.

The Occultists know that the serpent, the *Naga,* and the dragon have each a septenary meaning; that the Sun, for instance, was the *astronomical* and cosmic emblem of the two contrasted lights and the two serpents, the good and the evil one. It is humanity itself, and especially the clergy, headed by the haughty, unscrupulous and intolerant Roman Church, which have begotten, given birth to, and reared in love the evil one.

When the Church, therefore, curses Satan, it curses the cosmic reflection of God; it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible WISDOM, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of MAN.

Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. The fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle, that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice.

TO THOSE WHO SEEK

THE protagonists of religions which point the seeker *away* from the realm of Law and Order by indicating systems of illogical and unscientific beliefs do more to encourage atheism and agnosticism than do the soap-box iconoclasts whose religion is one of destructive negation. Every present-day religion is corrupted and split into various sectarian bodies; there are more agnostics than atheists in the world, yet ever among self-styled atheists are many who unwittingly admit the existence of Law and Order in the Universe.

The methods of evangelists will fail to appeal to the developing intellect and intuition. Why? Because the developing intellect and intuition must and will look for the reign of Law in all things. *In fact, it is precisely because of the reign of immutable Law that intellect and intuition do develop.* Without the Law no progress is possible and it naturally follows that the clearer the recognition of Law in all things the greater the possibility of development.

The true seeker finds something of value in each religion; it will be found that that which makes the appeal to the seeker—provided he is seeking wisdom for unselfish ends—is some statement of Law. The Law is one, its exponents many, and herein lies the difficulty. To attempt to remove the obstacles to understanding let us start with the simple mathematical proposition that two and two make four. Two and two beans, two and two marbles, two and two men, two and two continents, two and two planets—wherever in the universe these combinations are applied there will always be four of a kind. Simple, universal and undeniable, is it not? Therefore this simple proposition is never the subject of argument. The Baptist, the Catholic, the Jew and the Buddhist can each add two and two and the result will invariably be four. There is no sectarianism among mathematicians, why among religionists? In the public schools many arithmetical text-books by many authors are used but there is no disagreement among the authors as to ultimate values. Each religion, nay, each sect has its own text-book and all disagree with each other; perhaps because their two and two make three, five or one hundred.

It is easy to see why the seeker finds confusion, while intuitively realizing that the truth *must* exist somewhere. Considering that each religion is colored by the personalities of its founder and its exponents it is not to be wondered at that the unguided seeker is often misled into inquiring *who* is right instead of *what* is right.

The seeker who receives the presentation of theosophical doctrines usually accepts readily the companion doctrines of Reincarnation and Karma, though he may be puzzled by the various expositions of these doctrines. He recognizes the underlying truth of them *because they point out the Law by which the development that made it possible for him to recognize them was obtained.* Which is why "No one was ever converted to Theosophy; he who comes into it does so because he finds it an extension of existing beliefs,"—or, in other words, he has had again brought to his attention the fact that two and two make four.

Perhaps the seeker will find some "theosophical authority" adding two beans and two horses and putting down the result as four horses. If the seeker should challenge his instructor he may be told, "These teachings are above criticism, they were given to me by the Masters." Finding that the same claim is made for the variant teachings the seeker is in a quandary and may well wonder at "Masters" who try to add irreconcilable units. To seekers in such condition—and there are many such at this particular time—this criterion is offered. The real Masters—those whose two and two always make four—never make statements on their own authority or that of anyone else, but always on the authority of the Law. *They are true Masters because of the Law by which the development that made it possible for them to become Masters was obtained.*

Seekers of the type herein mentioned have probably studied many theosophical writings but if they have not learned the Three Fundamental Propositions of The Secret Doctrine they have no guide by which statements, claims and presentations of the philosophy may be checked. These fundamental propositions have the conciseness, the clarity and the application, *universal and without exceptions,* that the simple fundamentals of mathematics have.

By way of further criterion, to be proved experimentally by each seeker, let it be said that none of the contradictory teachings reflect the spirit and the letter of the Three Fundamentals. Only in the teachings recorded by H. P. Blavatsky and Wm. Q. Judge will the seeker find the Three Fundamental statements of exact, universal Law reflected and unfailingly applied. Why? Because H. P. B. and Judge make such statements? Because the Masters who made use of H. P. B. and Judge as Messengers make such claims? No! a thousand times No! Neither the Masters nor their two Messengers made any claims, but directing attention *away* from themselves and *to* the Law they made it possible for seekers to use the Law to find the truth.

If, in this present cycle, the presentation of Theosophy, the Wis-

dom Religion, the TRUTH, is found only as recorded by H. P. B. and Wm. Q. Judge *it is because of that Law by which the development that made it possible for these two to be the Messengers of the Masters was obtained.*

AN EXTRACT FROM RUSKIN

"If there were actual disease in the body you would try to cure it; but having taken such measures as were necessary, you would not think the cure likely to be promoted by perpetually watching the wounds, or thinking of them. On the contrary, you would be thankful for every moment of forgetfulness . . . your wisdom and duty touching soul-sickness are just the same. Ascertain clearly what is wrong with you; and so far as you know any means of mending it, take those means, and have done; when you are examining yourself, never call yourself merely a "sinner," that is cheap abuse; and utterly useless. You may even get to like it, and be proud of it. But call yourself a liar, a coward, a sluggard, a glutton, or an evil-eyed, jealous wretch, if you indeed find yourself to be in any wise any of these. Take steady means to check yourself in whatever fault you have ascertained, and justly accused yourself of. And as soon as you are in active way of mending, you will be no more inclined to moan over an undefined corruption. For the rest, you will find it less easy to uproot faults, than to choke them by gaining virtues. Do not think of your faults; still less of others' faults: in every person who comes near you, look for what is good and strong: honor that; rejoice in it; and, as you can, try to imitate it: and your faults will drop off like dead leaves, when their time comes. If, on looking back, your whole life should seem rugged as a palm-tree stem; still, never mind, so long as it has been growing; and has its grand green shade of leaves, and weight of honeyed fruit, at top. And even if you cannot find much good in yourself at last, think that it does not much matter to the universe either what you were, or are; think how many people are noble, if you cannot be; and rejoice in *their* nobleness. An immense quantity of modern confession of sin, even when honest, is merely a sickly egotism; which will rather gloat over its own evil, than lose the centralization of its interest in itself."

PSYCHIC AND NOETIC ACTION*

". . . . . I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And spirits, both them who stood and them who fail'd,
Truly, they stood who stood, and fell who fell . . ."
MILTON.

". . . . . The assumption that the *mind is a real being,* which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience."—GEORGE T. LADD, *in the "Elements of Physiological Psychology".*

I

A NEW influence, a breath, a sound—"as of a rushing mighty wind"—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science.* It is urged that the so-called *esoteric*[1] (or *late* esoteric) cosmogony, anthropology, ethnology, geology —psychology and, foremost of all, metaphysics—having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly,* at all events) "scientific philosophy." The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the mediaeval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation.* Useless to say that we decline the compromise. It is quite possible —nay, probable and almost unavoidable—that "the mistakes made" in the rendering of such abstruse metaphysical tenets as those con-

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*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1890.

[1]We say "so-called," because nothing of what has been given out publicly or in print can any longer be termed *esoteric.*

tained in Eastern Occultism, should be "frequent and often important." But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya,* not by the speculations that blossom forth to-day, to die to-morrow—on the shifting sands of modern scientific guess-work, especially in all that relates to psychology and mental phenomena. Holding to our motto, "There is no religion higher than truth," we refuse most decidedly to pander to *physical* science. Yet, we may say this: If the so-called *exact* sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology—so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that over-stepping material Nature the physiologists of the modern "animalistic"* school pretend to meddle with, and deliver *ex cathedra dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent,* far less a responsible one—then the Occultist has a far greater right than the average modern "Idealist" to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul.* No such noun can be applied to the word "soul," unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect,* and in the animal into a *higher* instinct. But since the great Charles Darwin taught that "our *ideas* are animal motions of the organ of sense" everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at logger-

*"Animalism" is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term "animism," which he applied to all the "*Lower* Races" of mankind who believe the soul a distinct entity. He finds that the words *psyche, pneuma, animus, spiritus,* etc., all belong to the same cycle of superstition in "the lower stages of culture," Professor A. Bain dubbing all these distinctions, moreover, as a "plurality of souls" and a "double materialism." This is the more curious as the learned author of "Mind and Body" speaks as disparagingly of Darwin's "materialism" in *Zoonomia,* wherein the founder of modern Evolution defines the word *idea* as "contracting a motion, or configuration of the fibres which constitute the immediate organ of Sense" ("Mind and Body," p. 190, Note).

heads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free-will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will,* any more than there is a *physical basis* for the activities of self-consciousness.

> "If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvellous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus;* it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power."*

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama-manas*)[1] is common to both the animal and the human being —the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*),[2] or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For, between the *psychic* and

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**Physiological Psychology, etc.*, p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

[1]Or what the Kabalists call *Nephesh,* the "breath of life."

[2]The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (noetic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

the *noëtic,* between the *Personality* and the *Individuality,* there exists the same abyss as between a "Jack the Ripper," and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned "Didymi" reject the idea of free-will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern "psycho-physiologists" claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, "the collective hallucination of mankind." This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens volens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free-will in man appears as the most *unscientific* absurdity. Says this oracle:—

"In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law"—(*Psychophysiologie Générale.*)

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres?—we answer that we never denied the fact. But what has this to do with a free-will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at logger-heads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum. There-

fore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centres, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e. g.,* muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but—motion."

Yes; it *is* MOTION; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH (*vide* "Secret Doctrine," vol. i, *sub voce*)—*ergo "sound" at the same time*—is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life,* the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A, B, C, of its science. "All the world is in the *Swara; Swara* is the Spirit itself"—the ONE LIFE or *motion,* say the old books of Hindu Occult philosophy. "The proper translation of the word *Swara* is the *current of the life wave,"* says the author of "Nature's Finer Forces,"* and he goes on to explain:

> "It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated uni-

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**The Theosophist,* Feb., 1888, p. 275, by Rama Prasad, President of the *Meerut Theosophical Society.* As the Occult book cited by him says: "It is the *Swara* that has given form to the *first accumulations of the divisions* of the universe; the *Swara* causes evolution and involution; the *Swara* is God, or more properly the *Great Power* itself *(Maheshwara).* The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as *the power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases. . . . It is unchangeable existence"—and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

verse. . . . From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book *(vide infra),* itself carries the idea of eternal motion, coming as it does from the root, AT, or eternal motion; and it may be significantly remarked, that the root AT is connected with, is in fact simply another form of, the roots AH, breath, and As, being. All these roots have for their origin the sound produced by the breath of animals (living beings) . . . The primeval current of the live-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe. . . ."

So much about *motion* and the "conservation of energy" from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism,* when it says:—

"From the visible atom to the celestial body lost in space, *everything is subject to motion* . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion."[1]

But Occultism says more than this. While making of motion on *the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—*Swara,* it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. The author of "Psychophysiologie Générale," treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for *free-will!* The Occultist denies the conclusion. The actual fact of man's psychic (we say *manasic* or noëtic) *individuality* is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages,* there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a

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[1]*"Animal Mechanism," a treatise on terrestrial and aerial locomotion.* By E. J. Marey, Prof. at the College of France, and Member of the Academy of Medicine.

dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i. e.*, their *psychic individuality*.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ,* how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says:

> *"The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain.* They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind (manas).* To it the mental phenomena are to be attributed as showing what it *is* by what it *does.* The so-called mental 'faculties' are only the *modes of the behaviour* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties . . . Mental faculties are not entities that have an existence of themselves . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a Real being called Mind exists,* and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass."*

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds:

> "We conclude, then, from the previous considerations: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain."*[1]

This "Mind" is *manas,* or rather its lower reflection, which whenever it disconnects itself, for the time being, with *Kama,* becomes the guide of the highest mental faculties, and is the organ of the

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*The higher *manas* or "Ego" *(Kshetrâjna)* is the "Silent Spectator," and the voluntary "sacrificial victim": the lower manas, its representative—a tyrannical despot, truly.

[1]*Elements of Physiological Psychology.* A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

free-will in physical man. Therefore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free-will with the law of the conservation of energy is—a pure fallacy. This was well shown in the "Scientific Letters" of "Elpay" in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because "psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man.*" The "analytical method of exact sciences" has demonstrated it, and materialistic scientists have decreed to "pass the resolution" that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures* that:—

> "The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room."

Now, let us examine on the testimony of the materialist how this universal solvent called the "analytical method" is applied in this special case. The author of the *Psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. "Are not the fallacy and error of such an unscientific proceeding self-evident?," asks his critic; and then argues very correctly that:—

> "At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only 'the vibrations of molecules'? But does it necessarily follow that for all

*W. Lawrence. Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man, 8vo. London, 1848, p. 6.

> that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world. Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of "Psycho-physiology" act just in this way when he denies the existence of free-will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?"

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a *psychometer,* a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations,* leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its

basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration (*"sound" being the substratum of universal Akasa*), yet, in their origin, they belong to *a different and a higher World* of HARMONY. Elpay has a few severe sentences against the assumptions of those he calls "physico-biologists" which are worthy of note.

> Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive speciality of the human soul —free-will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the "illusion of free-will". And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is "a distinctive feature of modern science in its endeavour to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development,*" says G. T. Ladd. And the author of "The Elements of Physiological Psychology," adds:—

> The universal process of "Becoming" has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory

> to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantages that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own"* (p. 616).

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarised in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force* Science to postulate an invisible *Free-Willer,* a creator of that special Force.

We agree: "not the slightest need," of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding,* there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own;* having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis,* and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance.* Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-

physiologists as the *last* word of science, do we furnish thereby a new proof that free-will is an *hallucination?* We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad,* which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free-will*) the charioteer." Verily, there is more *exact* science in the less important of the *Upanishads,* composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psychophysiology" put together!

(To be continued)

The Weaver

Oh Weaver in the inner room
Forever sitting at thy loom!
For whom dost thou so busily
Thy shuttle ply?—It is for thee!

Whence comes the thread that thy spool feeds?
—It is the tissue of thy deeds!

And this strange multi-coloured stole
Thou weav'st?—The vesture of thy soul!

Why dost thou weave, then stop, undo
The work already done?—'Tis rue,
That makes me, like Penelope,
Knowing thy hour of destiny
Is not yet come, unpick the seams,
Unravelling the evil dreams,
That like a shirt of Nessus cling,
The hapless soul imprisoning
In age-long anguish.

—Lift thy head!—
I may not till we both are dead!
For I must weave without refrain
Thy weal and woe, thy boon and bane,
To form thy shroud when thou and I
Like transèd chrysalises lie;
To form thy robe, when once again
Thy soul doth walk the earthly plane!

—Oh if thou durst not lift thy brow,
Who art thou, Weaver?
—I am thou!

(*Observer,* May 27, 1928.) Cloudesley Brereton.

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

"WHERE have you been this last week, Marjory?" It was Anne speaking. "I have phoned and phoned but never could get an answer. I wondered if you had left town."

"I have been living the household life," replied Marjory a trifle grimly.

"Living the household life! You apparently were never home! Elucidate, elucidate."

"We have had relatives from the East visiting us," explained Marjory.

"Oh," said Anne sympathetically. "Were they pretty awful?"

"They weren't; but my family was. Grandma came over to spend the week and visit with the relatives. She and Mother in the *rôle* of co-hostesses tried to out-do each other in hospitality, but more nearly succeeded in doing us out.

"You know how relatives are: every one feels so helpful, coming forth with, 'Now what can I do to help?' until there are four women preparing one lone meal, four women with anywhere from twenty to fifty years experience as housekeepers. The result is a riot. They all ask where utensils are kept and offer suggestions as to how *they* fry chicken, make dressing, etc. Above and behind the general struggle we had Mother and Grandma as diametrically opposed as night and day on the vital question of what constitutes an adequate breakfast, lunch or dinner. Gram, you see, is a product of farm life in the Middle West, and she is all for fried mush, apple dumplings, pies and noodles, while Mother advocates orange juice, salads and raw vegetables.

"Well, get those two well-meaning women together trying to extend the hand of hospitality to relatives who have never seen our sunny state, and trying to feed the relatives enough (why *do* we insist on stuffing guests?)—and what have you? Confusion worse confounded. We go sightseeing madly all day, only to arise the next morning with new enthusiasm to seek virgin points of interest for the tourists' delight. We have been gone all day—which is probably why you could not reach us by phone."

"But the household life—where does it come in?"

"That is in trying to apply certain Theosophical principles that

I have heard for years but never thought of living. Just before the deluge of Grandma and kin I read an article in THEOSOPHY (December, 1928) entitled 'Living the Household Life.' I *thought* then that it was a good article but now I *know* it. The article in speaking of the road of initiation says, 'That road has ever passed via the household life. That road has been found by vision. However mean, petty, monotonous, or gruelling householders' duties may be—the vision held will sustain.'

"There I was, Anne, reading words, just words, never thinking that they might apply to my daily life. You know, it is no joke to mix three families for any length of time in the intimacy of one household. The well-oiled machinery of social organization is apt to squeak. Aunt Kate likes coffee strong while Grandma prefers hot water colored brown. Uncle Jim likes his meat almost raw, and Dad wants it well done. Then, Gram is certain that the family does not appreciate her labors of love. So it goes.

"One morning when civil strife was particularly hot, and the family-tie a bit strained, the thought suddenly came to me, 'That road has ever passed via the household life'—*this* is the road, *this* is the fight. It is the *daily* life that tests our principles.

"Now I'll admit that it may not seem very brilliant to think of applying Theosophical truths to daily life, but that one hit me so suddenly that I felt as though I had discovered something marvellous. Somehow, Grandma with her pleasant little idiosyncrasy of never agreeing with anything anybody says, wasn't Grandma; Uncle Jim wasn't Uncle Jim, nor Aunt Kate, Aunt Kate. They were *souls,* Anne, all of us souls, fighting Arjuna's fight, not on a battle-field with trumpets and armies in battle array, but right there in our household! Together we were working out results motivated by our actions of former lives. But most important, we were *souls.* 'This is the real; this is the Self. That, thou art.' I had heard that for years, but suddenly I realized it. 'That *thou* art,' while the path was right there—via the household life."

"It sounds great," admitted Anne. "How goes family life now —so they all lived happily ever after?"

"Not so! You a Theosophist and demanding miracles? This is an honest universe and rigid justice rules the world—how many times have you heard *that!* So how can you expect a complete reformation in a day? But how a little *applied* Theosophy helps—how it helps! The vision held *will* sustain."

"Right," said Anne meekly. "The meeting will adjourn with three rousing cheers for the household life."

THE MEANING OF SPIRITUALISM*

An examination of the records of what is known as the spiritualistic movement discloses a strange state of things, revealing a blindness to the just and logical conclusions to be drawn from the vast mass of facts.

When Mme. Blavatsky came to this country it was with spiritualism here that she began. It was sought at first to give the spiritualists a chance to do what they might and ought for the sake of the western races. But the opportunity was not availed of at all: instead, ridicule and hate were thrown by them at H. P. B. She wanted to reform such abuses as paid and public mediums, and all the mass of wrong notion and wrong dealing with the whole subject, and especially she wished, as we do also, that things should be called by their right names, and that certain facts should not be accepted as proofs for theories advanced by mediums, as to the state after death and the power and nature of the forces that come to and about mediums.

For these people stand on the brink of the grave and call for those who have passed away, who are still living in other states, who do not return; and in response to the cry the seekers are rewarded by the ghosts, the ghouls, the vampires, the senseless, wavering shapes, the useless images and reflections of human thoughts and acts of which the vast reservoir of the astral light is full. This and this alone is their worship.

Yet from the remotest days of the past down to the present time the loudest and clearest warnings have been given against such practices. It is what was called necromancy in the old time, prohibited in the Christian Bible and the pagan mysteries alike. But the spiritualists and their leaders, if they have any, persistently ignore not only the experience of the past but also the cautions now and then given by their own "spirits." For, as is well known to the thoughtful theosophist, mediums, being passive and open to any and every influence that may come their way, often do give out the knowledge in the possession of living men on these subjects. As the frequenters of *séances* are not behind the scenes, they cannot say who it is or what it may be that operates to produce the phenomena exhibited.

Knowing the strange properties of the astral plane and the actual fate of the sheaths of the soul . . . the Theosophical Adepts

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*Excerpted from the writings of Wm. Q. Judge.

of all times gave no credit to pretended returning of the dead. With a sensitive, abnormally constituted person present—a medium, in other words, and all of that class are nervously unbalanced—the astral light and the living medium's astral body recall these soulless phantoms, and out of the same reservoir take their speech, their tones, their idiosyncrasies of character, which the deluded devotees of this debasing practice are cheated into imagining as the returned self of dead friend or relative.

Spiritualism amounts to no more than the worship or following of the dead. It is not the worship of spirits at all. It is dealing with the dead shells of once living men and women. We hold that at death the soul flies to other states and leaves its coats of skin and of astral matter behind it. These should be let alone, as there is danger in them. They belong to other planes of nature, and if we wake them up, brutes and devils as they really are, we then subject ourselves to their influence and power. I say they are brutes and devils because the best of us knows that a part of our nature is not divine but is related to the earth and to brute matter, and is full too of all the passions and desires we have had in life. The soul being gone, there is no director to guide and prevent, and so we deal only with the gross dregs of man when we attend *séances* or let ourselves become mediums.

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards. And the careful Theosophist knows it is also dangerous to seek mediums; it is better to stay away and try to understand philosophy first of all. If you will watch your own life in its three stages of waking, deep sleep, and dream, you will find they key to all mysteries of mind and even to the mysteries of the whole of nature. So in considering spiritualism you must not set it in a compartment by itself, but must examine every part of the subject with reference to the living man and the philosophy of that living man's constitution. It is hence important for us to keep clearly in mind the sevenfold constitution of man as explained in Theosophical literature. Our septenary nature must be known if we are to know all that the psychical phenomena mean.

In other words, man's true teacher and initiator is himself in the body, and not any intelligence devoid of a body.

THE HIGHWAY OF SOULS

HISTORY is something more and other than a record of events participated in by this one and that, and preserved by the other; something more than the recital of rise and fall of men and empire; something more than a storehouse of skeletal remains, an obituary and an epitaph on that which was and is no more.

History repeats itself, generation after generation, world without end; made, it is true, by different actors, written by different pens, in diverse languages; read by all men in the past tense. Yet there could be no history of one event, of one man. No event, no man, stands alone, unborn, unrelated, without issue or progeny. History does not begin—nor end at a fixed point in time, space, or causality. History never was born, never dies, never was begun nor ever will be finished. It is eternally in the present and in the making. History is a living thing, is eternal youth itself, dressed in the garments of age.

History does not make itself; does not write itself; does not read itself; does not learn from itself. That is why it seems always to be repeating itself. History is but a series of pictures. As a single vision history is meaningless, senseless, a miracle, an impossibility. As a succession of pictures unrelated to one another, history is dead, is lifeless, is still-born in the mind of him who makes it, writes it, reads it. The successive events and actors stand like withered stalks, without semblance as without movement.

Here and there a rare writer makes these pictures with a touch, a speed of portrayal, which liens them in endless procession and unbroken succession. He has caught at the secret of time: he has made the dead come to life, and we no more read "history": we are translated. We *see* Alexander at Arbela, Cæsar at the Rubicon, Napoleon crossing the bleeding planks to victory. We *hear* the Angelus with the reverent peasants, with Millais' inner ear. We become pure in heart, break bread with Christ, grow short of breath with hanged Judas over against the Cross—share the triple Agony of the Redeemer, the Redeemed, and the Lost.

What is this mystery? Something of it—something of its departed vitality—the camera-man has caught; has breathed into history the breath of life, by speeding up, by synchronizing sound and color to the ear's drum, to the eye's pace. So History marches at the double-quick, in our very presence. Who would *read* of the past, when he can see that past alive?

So, children swarm to the motion-pictures. This is Life to them,

and history, the voice of memory, speaking in school, in the home, on the street, of things past and of things undone, is a droning voice, a scolding voice, a mechanical voice. In the presence of these speaking images, the children become old without experience, sophisticated without knowledge; the old become childish, dreaming dreams that once held promise as the flower holds the coming fruit, now become dreams that mock by their very vividness, dreams that will never be fulfilled, dreams seen in the dark, indeed. Old or young, who sees in the panorama the tell-tale picture-gallery of the Astral Light, made visible to physical sight? No one sees History in the phonograph, in the wireless, in the telephone, in the radio, in the talking-screen. To one they are a wonder of science; to another, a business or profession, a means of profit, a career; to most, a means of amusement, a way to get away from self for a little time.

Yet all this is very old. It is history repeating itself in colors that never fade, in sounds that never die, but only go and come again, from the invisible to the invisible, haunting, taunting, bewitching as they cross the screen of Time before the enwrapt vision. Who made these pictures in the past? The same who makes them now—ourselves. What created them? Our Will and Thought. How were they fashioned? By our imagination. And of what material? "Such stuff as Dreams are made of." To and fro, from a life that is meaningless, men go for surcease and relief to one and another image of life, trying to lose themselves in them, before ever they have found the Self.

Follow the moving mass and penetrate where each dreams his own dreams, paints his own pictures, lives his own life, and we shall see History in the making, History in another world from the world of images that we call life—the Mind of man. And what a world, what a chaos, rather; a foundling world, a camera-obscura, whose pictures are shadows of what might-have-been, ghosts of what-might-be. This is that world of negatives stored from the myriad impressions of the past from which men are constantly printing the outer images of action—images fixed with every changing impulse, every random sight, every passing contact with the life around. In hours of solitude, when thralled by these moving pictures of the mind —pictures which take shape at hopes and fears, which echo back forgotten dreams and visions, they live again in memory, as before they lived in desires. This is the real, this is the life, as they re-become poet and painter, singer of songs and doer of deeds—so real that they forget themselves in them, as before they forgot themselves in outer creations.

Forget our Self? Aye, in the things seen, in the things heard, in the things done, we forget our Self in the world of our creations, both the creations of the outer world and those of the inner. Here and there a rare Dreamer of dreams, here and there a rare Creator in the midst of his creations, takes thought of the Mystery of Being —of Soul giving form to the formless, of Soul giving life to the lifeless. This is to leave the world of forms, and the world of images. This is to enter the world of the Spirit—the world of the Creators, the Highway of Souls. To enter this world the eyes of earth are sightless. To enter this world the mind of earth is useless, for in this world there are no Images, whether of things seen or of things heard, whether of gods or of demons, whether of deeds done or left undone. By the road of the senses a man goes to earthly life; by the steps of desires a man goes to the Astral world; by the chain of memory is a man bound to both these worlds—the worlds of Images, where Self the Creator is forgotten. And this is Life, this is history, to most men. No wonder men loathe history; no wonder men grow weary of life; small wonder men seek to forget themselves—in works, in wisdom, in virtue, in vice, in tasks and in idleness. When all is done, life itself becomes but a tale that is told, another arid page added to history—a tale fruitlessly repeated, a page fruitlessly written, because repeated by desire, written from memory, so that all men repeat the words of Sol-om-on, without his Wisdom: "There is nothing new under the sun."

But he who seeks to remember, not to forget; to find, not to lose himself, he only is on the royal highway of the enduring Soul. When he has passed away from earth, men treasure his memory—all that is left of him to them; men treasure his thoughts—all that is left of him to the best of men. Out of his memory they set up a god. Out of his words they build a religion. These Images they worship: this is history repeating itself through long generations of numberless individual men. Yet something of the Real-Presence of those Great of Soul remains for long centuries after the camera has ceased to click—remains till the Images dim into indistinguishable light and shade.

Anon, another Mahatma leaves the royal Highway and descends once more the pathway of time and space and circumstance to move in the world of Images, to stir the Imagination of lost Souls—to teach the nobler History of the ever-living, the ever-becoming Man —Man maker of destiny, maker of Images.

"ABANDONING SORROW"

ONE can make a remark or perform an act in an instant of time —and then regret it for months perhaps. We are continually doing it.

To recognize a wrong done or a harsh judgment voiced is intelligent; but it is quite another thing from being immersed in feelings of regret and remorse. Such recognition is a clear perception of action, whether of oneself or another. Free from feeling, judgment is likely to be accurate; inspired by feeling, it can never be true. Clear perception is impersonal, colorless, conveying to the perceiver a photographically exact picture of things as they are.

No person who is overwhelmed with remorse, or even regret, can see clearly. He is looking through lenses clouded by his egotism. The distorted picture registered is made a basis for thought, for more feeling—and then the malformed perception becomes a basis for further action. No wonder our attempts to rectify the wrongs we do produce such sorry results and tend to energize a long chain of regrets. The strength of the first impression, deepened by the thought devoted to it—with its self-depreciation, humiliation, self-excuse and petty evasions—has released so much force that, under the law of cycles, the image tends to repeat and repeat, until from this one seemingly single cause a whole series of similar effects is established. The whole tone of a man's life may be altered and weakened by dwelling too strongly on one error, *unless* intelligent steps are taken to set other and better causes in motion.

All suffer more or less from a "sorry habit;" that is, pay so much attention to regretting mere trifles of ordinary human intercourse that the whole vision becomes narrowed to them, and "sorry" becomes a habit. The habit is pernicious, but might yield in time if, as occasion arises, one would address himself in something like this wise:

"Just a moment, please! I've said or done something thoughtless and unwise, haven't I? Other words or other action would have been better, true enough. But this is already *said* or *done,* isn't it? Why not let it *stop* there? I can't change it. Mulling miserably over the circumstance in my mind merely gives longer life to a sorry mistake. Abandon the self-pity! I now see my error. Also, I see the causes that led up to it.

"Very well, I will step firmly away from this swampy and treacherous spot in the pathway of my life, and get up into higher and more

salubrious stretches—which I can make for myself. Let we walk calmly, cheerfully, impersonally, as a Spiritual Being should. Meantime the best way to get the wrong righted, and to ensure myself against further like errors in speech and deed—is to *drop* it!

"This moment I take up a new line of thought, speech and action. Life is continuous—why look back? My immediate business is to deal with the duties and events that lie immediately *before* me. Doing that, I shall have the knowledge and stamina to deal with this 'return of impression' when it inevitably comes slipping up over my horizon."

This is a lawful method of dealing with a common race-weakness. It recognizes the operation of Law. It represses the psychic nature, the feelings. It calls upon the intelligence, the reason. It arouses the Will. So also is a lively recognition of the rights of others—of the great fact of Brotherhood, the unity of all life—brought compellingly before the mind.

Would not the causes for sorrow be materially lessened in our own life, and in the lives of those all around us, by "abandoning sorrow" over small things in this deliberate forceful way?

They would be—and they can be!

Then shall we be able to understand and apply to greater issues of life the words of a Teacher: "Never regret anything. Never be sorry. And cut all doubts by the sword of Spiritual Knowledge."

FUTILE REGRETS

The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was,* or what anyone *was.* I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once.—*W. Q. J.*

ON THE LOOKOUT

A Political Execution

The famous—or infamous—Sacco-Vanzetti case, has probably not been forgotten by any truly interested in the welfare of their fellowmen and the bearing upon it of the present political trends of the United States. It will be recalled that the case, which covered seven years, showed such appearance of a persecution for political heresy under the mask of a "frame-up" murder trial, that the entire country was roused, even such a bred-in-the-bone conservative as Chas. Evans Hughes expressing gravest doubts of the justice of the proceedings.

After the execution, Silas Bent, a journalist, uncovered further evidence going to establish the defense of Sacco and Vanzetti and the contentions of their champions throughout the country. This was followed up by *The Outlook and Independent* in its issues of October 31st, Nov. 7th, and Nov. 14th, 1928. The conclusion is that Sacco and Vanzetti were executed for their anarchistic and Bolshevistic convictions, and for no other reasons—that they were politically murdered, not consciously and intentionally, but that they were murdered through the dark spirit of bigotry and intolerance.

The Outlook and Independent, in the editorial for Nov. 14th, 1928, says:

> In this issue we print a complete editorial statement of the reasons which impelled *The Outlook and Independent* to initiate and complete its investigation of the Bridgewater crime.
>
> The statement needs no amplification in this column beyond the addition of the fact that up to this hour Governor Fuller of Massachusetts has continued in his refusal to reopen his own police records so that any errors could be corrected and the truth arrived at. According to the New York "World," "the Commonwealth of Massachusetts now faces a reckoning. It can no more ignore these findings than it can ignore Judgment Day."

Tweedle-Dee and Tweedle-Dum

And then, Oh, poor human nature, the Editor continues in the very next paragraph:

> Meanwhile, we publish the last paper in Marcelo Villegas's interesting and informative series on the present Government of Mexico, its past and future. Lest it be thought that Señor Villegas is too harsh in his criticisms of the radicals whom he

> describes and the character of their ideas and connections, we must remind our readers once more that he is prepared to produce documentary proofs of everything he says.

An outline of the policy of the present Mexican Government, given by a reactionary publication as "radical" and "bolshevistic" in character, in no clause shows other than an intention on the part of that government to bring about in Mexico the exact opportunities and privileges which the working people of the United States enjoy at the present hour! Such conditions were resisted inch by inch, tooth and nail, by the vested privileges as they slowly came about in this country. Those interests protest no longer, having become accustomed to the changed social complexion, and having found that after all it did not involve the wreck of matter and the crash of worlds.

Plain and Fancy Foolishness

In the issue for November 14, 1928, the Editor of *The Outlook and Independent* remarks:

> The moral we pointed in the sickening Hickman case was that so obviously a mental defective should never have been at large; . . .

There is a curious mental or moral confusion—and in fact, one which lies at the very base of our failure to deal with crime—in calling this particular case a mental defective, and in general ascrbing all criminality to mental defectives.

Intelligence tests have proven over and over that the mentality inside prisons is even slightly better than it is outside. The defects therefore are not mental defects, but spiritual defects. Our sociological, medical men, educators, and legislators, fail to recognize that, and fail to deal with the problem precisely for the reason that they themselves are spiritually defective—as indeed we all are to some degree, regardless of brilliance in purely mental things. The only possible key to this, which must necessarily remain an enigma to the ignorant, is the Theosophical classification of the human principles, the deep and vital distinction between the permanent and spiritual, and the personal, animal, and evanescent. The purely animal brain-mind can with fire stolen from its superior self and progenitor, present to the world the very appearance of genius, yet the body encasing it remain but a monster.

A Foundation of Sand

Now how can science, and medical science in particular, deal fittingly with criminality when its own basis of action is the crim-

inal basis—in the light of the actual truth about the constitution and purpose of the cosmos? By that is meant that almost every scientist accepts the principle of enlightened selfishness as the basis of living. So does the criminal. He merely defines "enlightened" somewhat differently. Nearly every scientist accepts the principle of vivisection; that is to say the principle of "right is might," and the necessity for the preservation of self without regard for the consequences to lesser selves. So does the criminal—precisely. Yet there is wisdom in other remarks of Judge Cradozo (Chief Judge, New York State Court of Appeals):

> If the ignominy attached to certain crimes through the sanctions of the criminal law were withdrawn, the horror of them might be dimmed in the minds of many who have no thought of crime. Yet, even so, the present system in the view of many is as irrational in its mercies as in its vigors. The casual offender expiates his offense in the company of defectives and recidivists and after devastating years is given back an outcast to the society that made him. The defective or recidivist goes back to renew his life of crime, unable to escape it without escaping from himself.

And of course, under our materialistic conceptions, there can be no escape from self—regardless of the multitudes who have made it!

The Great Division

But what is the difference between a casual offender and a recidivist? Leaving aside the great number of casual offenders who are *made* recidivists by the abominable brutality practised upon them while in prison, and the perhaps large numbers of persons who were entirely innocent to begin with, there are many degrees, leading from one class to the other, inexorably entangled with environment and circumstance. There is weakness of a sort in either case, or crime would not have been committed. Yet who can say in how many cases the criminal reforms out of sheer cowardice and thus becomes a "casual offender," while the recidivist is merely one who has the courage of his convictions, and so in reality is the higher type of man?

The true division between the classes of man is of another nature. It is the distinction between those who still retain their higher spiritual principles in working connection with the brain, however buried, tortured and crucified those principles may be, and those "soulless" beings whom we "elbow at every step" and who are in truth recidivists, menaces to the race, and hopeless of any end other than a re-

grinding through the mills of the universe. Full as many such lost beings parade among us in banker's gray as slink shame-faced in stripes—nor has society any criterion for testing, being itself soulless in action, spiritual only in profession and dream.

Never in this world will the problem of criminality be solved until that fortunate day when Theosophical principles shall have so permeated the heart of the race that we will deal with our fellow men as living souls, and recognize all moral defects as self-induced and self-created defects of the vehicles incasing those souls.

ALCOHOL AND HEREDITY

There is some dispute in regard to the effect of excessive drinking upon offspring. The Scotch medical man, Ballentyne, quoted in the *Washington Post* for Jan. 13, 1928, says that drunken parents are less fertile, and the offspring have less vigor and tend to die in infancy. Also they have a high proportion of developmental defects of the brain and the special nerves, together with much epilepsy and amentia.

Strictly speaking, of course, no child can be born to a heredity which has no affinities with his *skandhas*; the real crime is against the race to which the delinquent parent belongs, in that he brings into it an Ego out of time and place.

All of which is pleasant to reflect upon, considering the modern status of alcohol in the United States. Where real progress toward temperance was being made prior to the war, certain special interests, moved principally by the mania for reforming other people, pushed through an unwelcome law. There resulted a widespread revolt against the imposition, which took the form of senseless, excessive, and widespread drinking in homes. Children who would never have been allowed inside a saloon in the old days, are now forced into daily contact with liquor through the insanity of their parents; and the flask in a schoolboy's hip pocket is now all too frequent a sight. Young girls and boys know much too much about the taste for liquor —and the things which go with it.

MIXED RACES

Egged on by the exponents of a particularly obnoxious form of pseudo-science, we have passed immigration laws purporting to make a "scientific selection" of racial stocks for our future population, and many States have actually passed sterilization laws under the idea that "defectives" and criminals are due to heredity and can thus be

eliminated. But what does actually qualified science itself have to say? Bearing in mind that the "Nordic" is the stock sought to be fostered, and the "mongrel" a thing of horror to the pseudo-sociologists, let us examine the scholarship classifications actually gathered by Prof. Edward Carey Hayes, of the University of Illinois. (*Scientific Monthly,* Feb. 1928).

Mixed Blood

The first result of his investigation was to find that very few students could classify as to race, their blood being too thoroughly mixed. *And the 435 classifiable students had a scholarship average distinctly below the unclassifiable group, the former being predominantly Nordic!* Moreover, Prof. Hayes says that the inferiority was "marked." The seven *classifiable* groups had the following average ratings: Chinese, 3.35; Jews, 3.18; Nordics, 3.00; foreigners exclusive of Chinese, 3.00; Alpines, Mediterraneans and Negroes below this. And what can be more despicable to a "Nordic" than a Chinaman or Jew? To say nothing of the Ossa on Pelion of finding himself classified precisely with most of the despised foreigners except the superior Chinaman! There is a crumb of comfort for him in the fact that the Alpine and Mediterranean, the special victims of the immigration laws, do come somewhat below the Nordic; on the other hand, the Nordic is native to our institutions, while the Alpine and Mediterranean have a wholly different educational genius, and a heavy handicap with us. Only the Chinese, among the pure-blooded, ranked as high as the average "mongrel" tested! Among those classed as the ten best students, three per cent. of the Nordics appear, 8.33 of the Chinese, 2.15 of the Jews, 1.57 of the foreigners, 1.66 of the negroes. On the whole the evidence seems indisputable that the Nordic is the victim of an "inferiority complex" which he seeks to counteract by "protesting too much!"

To add to this, an editorial writer in the Journal of the American Medical Association (see *Literary Digest,* May 26, 1928) says that the only pure stock in the country is that of the American Indian; and in viewing the history of the mixing to date, he cannot find any evidence that it has done harm.

Crime and Intelligence

Investigating statistics on intelligence, Dr. Carl Murchison, of Clark University, finds that of every 100 white, native male criminals, 29 had an intelligence level of C as measured by the Alpha tests.

About the same proportion of C men was found in the army draft for the great war. Of the remaining 71, 39 had an intelligence level above C and 32 below it, while for the draft, 33 were above C while 38 were below. In comparative terms therefore, the level of intelligence inside jail is above that outside it! (*Science,* May 15, 1925).

To go along with the delusion that the criminal is a "moron" as distinguished from the honest man, Dr. Henry H. Goddard, of the Ohio State University, says that about half the adult population of the United States are "morons," or adults with a mentality of ten or twelve. (*Los Angeles Times,* June 3, 1928).

One has, in our opinion, but to attend a political convention—or even a session of Congress—to verify the figures in person! However, since these "morons" seem able to look after themselves fairly well, Dr. Goddard thinks that the definition of "moron" should be changed. Unfortunately, however, that would take the ground from under the feet of those who would fain use the surgeon's knife to eliminate from the earth their confreres in intelligence!

Environment and Heredity

Dr. Edgar A. Doll, of the Training School at Vineland, New Jersey, says that the public is uninformed if it believes in any "criminal type." There is plenty of human frailty but not many "instinctive criminals." The potentially criminal person, he says, and the potentially criminal environment have to be brought together before crime can occur. (*Scientific Monthly,* June, 1928). Thus it would seem that freedom from temptation is not actually the virtue that society considers it in practice; that many a banker would be a burglar under other circumstances, and many a burglar is a banker carrying a jimmy! Many of the financially unlucky cannot see anything but a factitious distinction between the two classes! Nor does Dr. Doll offer much encouragement for the sentimental view that the criminal is wholly a "victim of society," for he enunciates the wholesome Theosophical doctrine that the individual makes the environment and not the reverse.

Dr. Raymond Pearl, after investigating the parentage of 63 great philosophers, says that superior intelligence is not the result of heredity; on the contrary, the parents of many of these men would have been sterilized "under the plans of present-day eugenical zealots!"

The more one learns of the real "scientific" basis of the Eugenic filth and folly, the more one feels that sterilization plans have up to date been directed toward quite the wrong class of people, and that

those who advocate it should, in the interests of the common good as well as of common humanity, be the first beneficiaries thereof. Nor could one, on the grounds of mere prominence, except from this such as Dr. C. C. Little, President of the University of Michigan, who comes forward in the *Scientific Monthly* for June, 1928, with the worst idea he has ever produced in a busy career. Namely, he advocates segregating the groups who advocate unrestrained reproduction, and forcing them to pay the expense of maintaining all incompetents. Thinks he, this would soon put a stop to opposition to birth-control, sterilization, and other luminescent products of modern intellectual beastliness. The idea might have an appeal—provided each group be compelled to support only the incompetents for which it alone is responsible. There would then be some severe set-backs to the animalistic theory within a very few decades!

Supermen and Submen

According to the *Los Angeles Examiner,* June 10, 1928, Dr. Margaret Meade is to go into the wilds of New Guinea alone, where she will live as an adopted child of a semi-savage family, in order to study the mental development of the children. She remarks that, in civilization, there is a great gap between the mentality of parent and child, which does not exist with the savage, where the offspring is the mental equal of the father. So also indeed is it with the animal. Before this can be understood, there has to be some knowledge of the history of the reincarnating ego and its relation to the brain.

A race is not a mere physical herd, but is a group of egos bound by Karmic ties; its physical heredity and environment are the expression of the egoic development of the group. Regardless of education or brain capacity, the being can express only the potencies of its past experience. In the savage, whose intelligence is confined to practical physical matters of slight complexity, the limit is soon reached. In fact, that must also be so with the half of our own population whose mental development ceases at about ten or twelve. Our present "civilization," therefore, is a hybrid mixture between high, but usually abused mentalities, and egos still in the savage state of development; many of them, perhaps—since they show unmistakable signs of degeneracy and perversion—once relatively high beings who lost their birthright by misuse of power, with particular reference to the sins of Atlantis; sins we are re-embracing with avidity in these days. Fortunately for us, we are in a rising cycle, and the tide of a superior class of Egos, the steady increase in intelligence of American children over their parents, has been a curiosity of American life for decades.

"MARGINAL MEN"

Prof. Robert Park, of the University of Chicago, writes in *Science,* July 13, 1928, upon the theme of "marginal men;" those beings who bridge the gap between old customs and a new, higher type of culture. The conflicting cultures meet and fuse in them, and he thinks that much of value could be deduced from the study of these exceptional minds. But, is it not a fact that a *really* "marginal" mind could be understod only by its own kind? In other words, that it cannot be made a subject either of study or understanding by its curious contemporaries? Does Prof. Park by any chance realize that in the very construction of the human mind, such advanced types cannot but be taken by their contemporaries, not as something superior, but as something abnormal when not actually evil? That all the real benefactors of the race who have broken the molds of its mind, have had to endure contempt, hatred, vilification, slander, torture, and crucifixion, to receive understanding only in days long after following? Let anyone read the histories of H. P. Blavatsky and William Q. Judge—disavowed to this day by many calling themselves Theosophists; of St. Germain, Cagliostro, Paracelsus, Mesmer; of Giordano Bruno, Cornelius Agrippa, and all the long line of those whose benefactions to the soul of man brought to them moral death and infamy.

"FIFTY YEARS OF PSYCHICAL RESEARCH"

The *Century Magazine* for January, 1929, introduces an intelligent article—a philosophic article so far as the material permits—by Sir Oliver Lodge, under the above title.

Such articles are the drops before the monsoon. The hundred-year cycle of the Theosophical Messengers, who have come regularly since the fourteenth century, is not an arbitrary repetition, but in accordance with actual cyclic law. The coming is so planned as to take advantage of the re-stimulated interest in psychic matters, and therein to make an effort to turn serious attention to the sorely misunderstood realities which lie behind all these things. We may look from now on for a rising popular interest in psychic phenomena of all sorts, as was the case at a corresponding period of last century, an interest whose dire potentialities will be greater in proportion to the great advancement in diffusion of knowledge and an increased experimental capacity. Just as every cilization adds to the Great Lodge, so every century adds to the number of psychic wrecks caught in the glamor of psychic phenomena, engulfed in the whirlpool of mediumism, and

started on the long downward road leading to the limbos beyond the confines of Manvantaric evolution.

"A Coming Science"

Sir Oliver Lodge, after mentioning some of the early researches —such as the martyrdom of Sir William Crookes, whose position as one of the first members of the Theosophical Society seems to mean nothing whatever to Sir Oliver—recounts his own conversion from the position of a materialistic and skeptic physicist to a believer, due largely to what he took for the scientific accuracy and disinterested care with which the Psychical Research Society carried on its investigations.

He shows that the generally accepted idea that he became a spiritualist through the emotional upheaval due to the loss of his son during the Great War, is a fallacy, and that in fact, he had been a "believer" since 1889, and then upon the evidence of things seen and heard, rather than through any emotional self-deception. This is borne out by the fact that the tone of his article is logical, scientific and impersonal; and the reason that his primary conclusion is wholly incorrect is the same as the reason for the total incorrectness of most of the physical and biological theories of the science of H. P. Blavatsky's day. That reason is the attempt to reason back from the illusionary to the real, from the phenomenal to the causative, thus reversing the actual direction of evolution, which is from above downward. In other words, spiritualism of Sir Oliver's type is the inevitable outcome of a scientific acceptance of the phenomena called "psychic," and in its closely reasoned conclusions, he who runs may read the peril of the future races. It would be hard to imagine a more dreadful train of evils than the bodily acceptance of the psychic nature by a science nearly devoid of spiritual ethics, and the resultant directions of its "utilization." Yet the inferiority of Sir Oliver's methods of obtaining knowledge stand forth upon the instant that his latter day conclusions are compared with the immemorial doctrines of Theosophy.

> A working hypothesis for the phenomena of telekinesis and materialization has emerged during the last fifty years, namely the hypothesis that organized protoplasmic material of a previously unsuspected kind can under certain conditions extrude itself from the mucous membrane of the body, retaining its animation as if still connected with the organism, and can perform at a distance simple feats, such as the movement of inert objects —movements which are ordinarily accomplished in much the

same sort of way, through the customary agency of the limbs. There are said to be certain people who in a state of trance can move objects a few feet away when their limbs are under complete control, and when they have no other known kind of instrument for such a purpose.

This material, called "ectoplasm," is precisely the astral body as described in the *Ocean of Theosophy,* of 1893, (See Chap. V).

ECTOPLASM A REALITY

Sir Oliver Lodge says further:

The working hypothesis that has been forced upon investigators is that ectoplasm is a reality, that it is like other kinds of animated material in being able to produce visible and tangible effects in the material world, and that by its aid bodies not normally touched can be lifted and carried about. Also, strange to say, it can be shown that that substance can take on a structural form—a kind of temporary incarnation or embodiment in matter of some formative principle—analogous to bodily forms already familiar. . . . In any organism there is a molding or plastic power which determines that certain particles shall go to form muscle, or nail or hair or feathers, or even a complicated organ like the eye or the ear, without much regard to the nature of the pabulum which is being thus dealt with. Similarly, though rather incredibly, it is responsibly asserted by investigators that ectoplasmic material can form itself, or be similarly formed, into structures resembling hands and faces. . . .

I gradually got to perceive that conversation with the departed was no strange uncanny phenomenon, but as simple and straightforward—given the requisite conditions—as any ordinary family conversation might be when conducted through a telephone or other less understood form of instrument. I tell the world, whether it listens or not, that that is so. There is no mistake. Personal identity is not lost. Memory and character continue. Communication is possible. This is not faith, it is the result of demonstration.

This indeed is an imposing structure of conviction, but once set it beside the explanation of Theosophy, as given in the *Ocean,* and for all his fifty years of experimentation, the close and apparently philosophical reasoning upon which it is founded, Sir Oliver's conclusion collapses like a house of cards.